THE INSTRUMENTALITY OF MAN

JOHN H. RICE

THE

INSTRUMENTALITY OF MAN,

EMPLOYED

IN PROPAGATING THE GOSPEL:

A

MISSIONARY SERMON,

By JOHN H. RICE.

PUBLISHED FOR THE BENEFIT OF THE

ng Men's Missionary Society of Richmond.

WITH AN APPENDIX,

CONTAINING

e Constitution of the Society; the first Annual Report;

AND

An Address to the Young Men of Virginia.

RICHMOND:

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E PRESIDENT, DIRECTORS, AND MEMBERS OF THE
UNG MEN'S MISSIONARY SOCIETY OF RICHMOND.

Gentlemen,

The organization of your Society, and the zeal with its objects are prosecuted, have afforded and do still me very high gratification. It is auspicious when the voluntarily step forward and offer their *first fruits* on ar of the God of their fathers; it is delightful to see arly ardour kindled by divine love, and their activity d by christian benevolence. As a token of my appro- and esteem, I present to you, and through you to my countrymen, the following Sermon. It was delivered, ointment of the Board of Missions, of the General As- of the Presbyterian Church in Philadelphia, on the May, 1819; and, at your request, is now published, me small additions, in the hope that it may subserve igns of your society. May every reader be roused to his instrumentality in promoting that cause, with the best present and future interests of man are con-

my prayer that the Young Men's Missionary Society extensively useful; and that the richest blessings of may be bestowed on all its members.

J. H. RICE.

mond, 16*th June,* 1819.

MISSIONARY SERMON.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

ROM. x. 14.

It seems to be the object of the apostle, in these words, to justify, before his kindred after the flesh, his zeal in preaching the gospel to the gentiles. No man was ever more alive to the charities of life, than Paul. In the preceding chapter, he had delivered a doctrine, which he knew would be offensive to the prejudices of his brethren the Jews; and he seizes the first opportunity of declaring his tender concern for them. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Kindness, and a desire to conciliate, are farther manifested by his testimony concerning their zeal for God. And he takes occasion, when mentioning the defect in this zeal and the ignorance in which it originated, to point out the only way of salvation, submission to the righteousness of God, or faith in Jesus Christ—"For, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." This way of life is open to all; "For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved." The words of the text immediately follow. How then shall they call on him in whom they have not believed, &c. As though he had said, "If this be so; if God hath put put no difference between Jew and Gentile, but makes them alike partakers of his grace, shall we not proclaim the gospel to all; shall we not preach among the Gentiles the unsearchable riches of Christ? And this especially, since we know that "faith cometh by hearing, and hearing by the word of God." But how can they hear without a

preacher? How shall the glad tidings of great joy be proclaimed without a herald?" The labours of the apostles, then, in evangelizing the gentiles, are fully justified. Nay, it seems to be a duty, from which there is no dispensation, to communicate the blessings of the gospel to the destitute. But how shall they preach except they be sent? Either mediately or immediately, men must be commissioned and authorized to go forth and preach the gospel of peace, and carry the glad tidings of good things. But the sending forth of messengers to carry the gospel of God's grace, implies raising and training them for that work, and provision for their support, as well as authority to teach. It implies then the co-operation of many hands; the union of various counsels. We may, therefore, lay it down as a general doctrine,

THAT GOD HAS APPOINTED THAT THE GOSPEL OF JESUS CHRIST SHOULD BE PROPAGATED BY HUMAN INSTRUMENTALITY.

The mission of the apostles, and the effects of their ministry afford a verification of the doctrine. Before Jesus Christ left the world, he instituted the gospel ministry; and in giving the commission, he most clearly intimated his purpose that the office should be perpetual. "Lo! I am with you alway even unto the end of the world." In obedience to the command of their master, the first preachers, went among the nations and proclaimed the doctrines with which they had been furnished.

There is an incident mentioned in the history of Paul's conversion which may afford a remarkable illustration of the truth under consideration. It seemed necessary, or at least expedient, that a miracle should be employed to prepare that chosen vessel for its destined office. But the whole work of preparation was not accomplished by miracle. Human instrumentality was employed. Ananias was sent to tell Paul what he ought to do. Thus does God illustrate his purpose of promoting the designs of his mercy in the world.

The apostles, in conformity to this plan, in every place where they planted churches, ordained ministers of the gospel to be employed in edifying believers, instructing the ignorant, and turning sinners from darkness to light and from the power of Satan to God.

But it is worth while to observe that in the primitive church, there was a general activity in promoting the cause of truth and righteousness. There were apostles, prophets, teachers, helps, and governments, as well as miracles and diversities of tongues; there were deacons and deaconesses; men who made it their business and counted it their privilege to afford sustenance and lodging to the ministers, and women who laboured with the apostles in the gospel. All were alert and zealous; were ready to forego any gratification, to make any sacrifice, if only they might thus sustain and advance the interests of the Redeemer's kingdom. The love of Christ constrained them—They had felt his saving power, had been made to rejoice in the privileges of the sons of God, and they were desirous that others might obtain a like precious faith. How numerous soever the triumphs of the cross, they seemed to think nothing accomplished until the temples of idols should be overthrown, the dark and defiling superstitions of heathenism abolished; and the light and life of the gospel universally diffused. As long as this spirit lasted, the cause was successful, the servants of the great captain of salvation went on from victory to victory, every day achieving new conquests. When their zeal flagged, and their spirit became secularized, the limits of the church were narrowed, and at length a paganized form of christianity became prevalent. A few faithful witnesses, however, through the lapse of ages testified the truth; and light was made to shine in a dark place, until it pleased God to raise up men endowed with the spirit of primitive christianity. Human instrumentality was again employed to scatter the thick palpable darkness that hovered over the world. Luther and Zuinglius, and Melancthon, and Calvin, and Cranmer, and Knox, were used to

promote the high and holy purposes of God respecting his church and people. From that time until our own day, we have had a perpetual illustration of the truth before us. But the period in which we live is not the least remarkable in the annals of the church. The force of the human mind has been employed in this age against the gospel of Christ. Learning, and science, and wit, and buffoonery, have tried their utmost. There was a time when through the weakness of our faith we were alarmed. The church seemed to be threatened with overthrow. The enemy conceived the most sanguine hopes, and it was often predicted that the nineteenth century would witness the extinction of the name of Christ. But God spake the word, and Missionary Societies, Bible Societies, Tract Societies, Sabbath Schools started up like new suns, to pour their light through the immense darkness of the moral world—And in about a quarter of a century, through this instrumentality, the horizon seems to brighten with the dawning light of the Millennial glory. A careful review of this whole period will convince the observer, not only that the purposes of God are carried on in the manner stated in the doctrine, but that the whole process is precisely such as to ensure to God all the glory.—"He hath committed this treasure to earthen vessels that the excellency of the power may be of God and not of us"—And let him have what is so justly his due! "Not unto us, O Lord, not unto us, but unto thy name be the glory." Yes, brethren, even while we sojourn in this vale of tears, when the light of God's word throws its genial influences around us, and the messages of heavenly mercy sound in our ears, and the blessed hopes of the gospel cheer our hearts, and the prospects of eternity open before us, we will in our humble and imperfect manner attempt, at least, to sing the song of heaven, and repeat, "Glory and honour and dominion and praise and power be unto him who hath visited man with his salvation." It is enough for us that God has condescended to redeem us and employ us in his service—And this leads us to observe,

THAT THE APPOINTMENT UNDER CONSIDERATION CONFERS THE HIGHEST HONOUR ON MAN.

Under a different constitution, God would sustain the various relations of Creator, sovereign, preserver, constant benefactor, and redeemer. But here is a new relationship constituted between man and his maker. God is so good as to employ us in his service; to use us for the promotion of his glory. Those employed by great men and nobles, by kings and emperors, think themselves honoured by the employment; and use language indicating a high sense of dignity and importance. But every christian, whatever his sphere in life, and however humble his condition, when using his instrumentality in promoting the gospel, is engaged in the service of the king eternal, immortal and invisible, of him who was, and is, and is to come, the Lord Almighty. If the ordinary version of the passage is correct, they are "workers together with God." The head of the church and its members are in holy alliance, carrying on a warfare against the powers of darkness; pulling down the strong holds of sin; and setting the captives at liberty. But however this may be, as far as we are heartily engaged in this work, our purposes are coincident with the will of God, and our efforts with his designs and works of mercy in this world. And this is honour enough for mortal man; it is honour enough for the immortal spirits that surround the throne. This appointment of the Almighty then invests man with new dignity; throws around him a glory to which, on any other terms, it would be presumptuous to aspire—and, what may well excite our admiration, at the same time fills him with the profoundest humility. It is amazing, that He, who must humble himself to behold the things that are done in heaven, should condescend to employ the instrumentality of poor fallen man to promote his glory. The very rebel who had dishonoured his God, and violated his law; the traitor to high heaven, is pardoned, and redeemed, and used for purposes which would confer honour on the most glorious seraph that bends and adores, and loves in full vision of eternal glory. Again,

THIS APPOINTMENT ORIGINATES NEW RELATIONS, BETWEEN MAN AND MAN, LAYS THE FOUNDATION OF NEW DUTIES, AND AFFORDS NEW FACILITIES OF OBTAINING HAPPINESS.

If it is incorrect to say that we are workers together with God, it is doubtless just to say that we are fellow workmen employed by God. And here is a relationship which, on a different system, could not have subsisted. It is owing to this, that to the various terms of countryman, neighbour, friend, father, child, &c. which express relation, and are associated with the kindly and generous affections of the heart, we can add such as, *brethren in the ministry of the gospel, pastor and the flock committed to his charge, father and son in the faith,* and others of similar import. Now in the minds of christians these terms express relations most near and dear, and are associated with some of the tenderest, most generous, and lofty affections with which the heart of man can be dilated. What holier term expresses any tie of nature, than the ordinary compellation by which ministers address each other? Brethren in the gospel of our Lord! It is a relation founded on union to Christ, and implies a friendship cemented by his blood. It expresses a community of purposes and designs and labours and sorrows and hopes andfears and joys, which scarcely any other phrase in the whole compass of human language can express. I can scarcely trust myself to speak on that connection, which subsists between a pastor and his people. In its various departments, it seems to involve the dearness and tenderness of almost all other relations. The aged are as fathers and mothers, coevals as brethren and sisters, and the young as sons and daughters. And the affection is so pure, so generous, so powerful, and affords a pleasure so exalted, that all pastors who possess the spirit of their station, and all people who know their privileges, may well unite in thanking God that he has been pleased to appoint this method of accomplishing the purposes of his mercy.

This subject is one of great extent. It comprehends all the united efforts that are made to promote true religion. And in this age, we can contemplate it to great advantage. The preacher well remembers what affections were called into exercise, what a solemn holy pleasure pervaded the whole assembly and thrilled through every bosom, when the constitution of the American Bible Society was adopted. Every recollection of this time and this event recals the same feelings, gives the same dilation to the heart, the same mighty swell to the affections. One of the sources of this pleasure was the idea, that by that act, the pious and benevolent of every name in our country were associated with the pious and benevolent in every nation and kindred and tribe, in the most glorious design of benevolence that has done honour to the church and afforded blessings to the race of man, since the day when the apostles went forth to make disciples of all nations. Who does not feel that all who are devoted to this cause, are united by a new relationship, are bound together by a new bond of love? These remarks, in the spirit of them, apply to the Missionary cause. For although no other institution so indentifies christian interests, and produces such perfect unity both of design and of means, as the Bible Society; yet the grand object of all Missionary Societies is the same, to glorify God and save sinners; to produce the consummation so devoutly to be wished, the reign of Jesus our Redeemer, "from sea to sea and from the river to the ends of the earth." The Missionary who traverses the wilds of Africa, and is instrumental in moulding those coarsest harshest clods of nature the Hottentot and the Bosjeman, into men bearing on their souls the image of their creator—and he, who raises the ejected and degraded Hindoo to communion with the church of the living God—and he, who waves the triumphant standard of the cross over the demolished temples of Otaheite—and he, who travels through the half subdued wilderness of our own country and builds up the waste places of Zion, all are impelled by the same spirit, and are going forth to the accomplishment of

the same design. Various other associations of christian charity afford apt illustrations of our subject, such as Religious Tract, Education, and Sabbath School Societies. All of which serve to show that the appointment of heaven under consideration, may be regarded as a centre from which are diffused a thousand influences of love, from which are drawn out a thousand cords to bind in pure, fervent, brotherly affection the children of men.

These remarks will apply with peculiar propriety to an association recently organized in the City of Richmond: I mean the Young Men's Missionary Society. Here is a new relation instituted, which, it is hoped, will unite in indissoluble friendship, many youth of the metropolis and the surrounding country. The bringing of christian benevolence and christian beneficence into the circle of youthful associations, will diffuse through them all a pleasure allied to that of heaven. Every true lover of his country must rejoice to see her young men sanctifying themselves for services so holy, so eminently salutary. When the young unite to procure for themselves the transient gratifications of sense, and are running a course of unrestrained self-indulgence, the patriot mourns and bodes future evil to the land he loves: but when they combine their zeal, their ardour, and their resources for the promotion of truth, and sound morals, and genuine piety, and in a word the best interests of the life that now is and of that which is to come, we cannot but favour their designs, and anticipate the happiest results. They are the hope of the country and the church, for the succeeding age; and by these pledges they warrant the expectation that they will run a career of true honour, will be a solace and glory to their aged parents, ornaments of society, and pillars in the church of the living God.—They thus give us the assurance that they will never be nuisances and plagues in the community. He, who in youth forms the habit of conceiving and executing purposes of utility and benevolence, presents an object in the highest degree interesting and amiable, and chears us with

the hope of maturity in all that is good, and useful and honourable in man.—Go on, beloved youth! in this most worthy design. Good men, and good angels are deeply interested in your success; and the good and gracious God, who has condescended to employ human instrumentality in promoting his great scheme of mercy, favours your efforts. Be not weary in well doing, for in due season you shall reap if you faint not.—But let me remind you, that this your benevolence *to others*, affords *to you* no dispensation for not accepting the gospel of Jesus Christ. A generous supply of food to the starving poor would not sustain your own bodies—so the sending of the gifts of heavenly mercy to others, will not supply the wants of your own souls. Religion is a personal affair; each one of you in particular must apply to the Saviour. Regard the exhortation of a friend; and now, in this accepted time, this day of salvation, repent of your sins, and believe in the Lord Jesus Christ.

But this appointment of heaven not only establishes new relations, but originates new duties, and affords new facilities of obtaining happiness.

To men whose hearts are devoted to the world, it may seem strange to affirm, that duty affords facilities for happiness. We are sure however that the remark is just. The temporary enjoyments afforded by indulgence of the passions, deserve not the name of happiness. They are evanescent as the vapour that flits across the evening sky, and is gone. No gratifications merit the name, that will not bear reflection; none that we cannot survey in retrospect with approbation, as well as anticipate with hope. Now, take the trouble to examine, and you will find that the pleasure which results from the recognition and the discharge of duty, is the only one which bears these characters. A system then that multiplies duties, and presents urgent motives to rouse our zeal and put forth our energies, is a benevolent system to us, because it facilitates the attainment of true happiness. This will be still more evident when we consider that this use of human instrumen-

tality employs man in confering on his fellow man the richest and best blessings. That I may appreciate these, I sometimes put in contrast the nations on which the light of the gospel shines, and those that are yet shrouded in pagan darkness. I compare our beloved country for instance with its mild and humane and equitable laws, its provisions for maintaining peace and order and promoting happiness, the high and generous spirit of its citizens, and all that throws around it a brighter halo of glory than ever adorned any other nation; I compare it with Hindostan, peopled with an abject and degraded race, devoted to the darkest and most degrading superstitions—I look at our cities, where in every street has been raised or is raising a temple of the living God; and contrast these and the prayers of the people, and their songs of solemn praise, and their holy exercises, with Indian pagodas, and with the temple of the Moloch of the east; and on enquiry into the cause of the immense difference presented to view, I trace here the foot-steps of the messengers of Jesus, of those who preach the gospel of peace, who bring glad tidings of good things.—But to select, an object of easier comprehension, I sometimes enter into a heathen family, and see there, brutal force, and the fierceness of unsubdued passions, and the sternness of despotic authority, and the degradation, and sufferings and sorrows of weakness. Then turning from this appalling scene, I go to the habitation of the humble believer, and witness gentleness, and confidence, and purity, and generous affections; all that is tender and endearing in conjugal, and all that is dutiful in filial love; I see the religion of Christ pervading all the relations of domestic life, and shedding its selectest influence, its hopes and its gladness on the whole scene.—Still further; to bring the subject home more completely to my bosom, I take an individual heathen, and see him making his costly oblations, and performing his laborious purifications, and engaging in the nameless impurities of his religious rites, and, it may be, in a paroxysm of dark fanaticism sacrificing himself before his idol; and I

contrast him with the humble penitent who believes in Jesus, and has hope of mercy through him; relies on the promises of God; devotes his life to the cause of goodness; partakes of sanctifying grace; has a portion of heavenly joy communicated even while in this vale of tears, and waits for the coming of his Lord. I contrast the last faint groan of the heathen, with the rapturous exclamation of the christian; "O death, where is thy sting! O grave, where is thy victory!"—And then, I try to follow the departing spirit, to its mansion in the skies, to comprehend the glories of the just made perfect; to form at least some just conceptions of the happiness of the ransomed of the Lord on their return to the Mount Zion above, with shouting and songs and everlasting joys on their heads. But here the constrast must cease—No, brethren, we will not even in thought pursue the wretch, whose soul, unfitted for heavenly enjoyments, is cast into outer darkness where is weeping and wailing and gnashing of teeth forever. But if we could do justice to this subject; if we could bring alternately to your ears the unavailing cry of anguish that reverberates through the vaults of despair, and the rapturous hosannahs of heaven; if we could make you hear, first the exclamation "We are tormented in this flame;" and then the song of the redeemed, "Unto him that loved us and washed us from our sins in his own blood, and made us kings and priests unto God," then you would appreciate the blessings which, by the gracious appointment of God our Saviour, man is instrumental of conferring on his fellow man. And it would rouse you to such exertions as have never been made, since the labours of that man who was caught up into the third heaven, and saw and heard what it was not lawful for man to utter.—And let it be observed that,

WE ARE ENCOURAGED TO MAKE THESE EXERTIONS FROM THE CONSIDERATION THAT OUR LABOUR SHALL NOT BE IN VAIN IN THE LORD.

The whole history of the church shows, as we have seen, that God uses the labours and services of man in promoting

the cause of religion. The induction is as complete as the most rigorous philosophy could demand. We may, then, go forth to labour in the vineyard of the Lord with as much confidence, as the husbandman goes to plough and sow his seed. In this case the soil is not always fruitful, nor the seasons propitious. If so, man would soon utterly forget that he is dependent on his maker. Still the *course of nature* is such, as to warrant and repay industry and care. So it is in the dispensation of mercy. It is not every effort that is successful. We should in that case too, soon forget that the excellency of the power is of God and not of us. But still, the *course of grace* is so steady and uniform, that we are warranted to employ all our talents and expend all our zeal in the service of the church, in expectation that "in due season we shall reap if we faint not." It is high time for christians to engage in this enterprize of love with livelier faith, and stronger assurance of ultimate success. If any reliance is to be placed on all the experience of the church, on the promises of God, on the predictions of the scriptures, it becomes "the sacramental host of God's elect" to march forward as to absolute success, as to the atchievement of certain victory. We are here reminded of a remark before submitted. Our efforts to promote the cause of righteousness, are coincident with the unchanging purposes of the Almighty. He has directed this instrumentality to be employed, and has thus at once pointed out our duty, and encouraged us faithfully to discharge it. However frail and inefficient the machinery of man may appear, it is moved by a mighty spirit; it derives efficacy from the energies of omnipotence. The opposition of enemies, and the inertness of the indifferent, will no more stop or retard the march of the divine counsels to their consummation, than the little finger of a child can controul the motions of the mighty orbs that revolve round the sun, or retard the wheeling comet in its flight.

But the predictions of God's word, respecting the prevalence of religion, may all be considered as so many promises on which the people of God may rely with the

utmost confidence. And the signs of the times, as indicating the fulfilment of these prophecies, may give strength to the confidence, and life to the hopes, and vigour to the exertions of christians. Indeed, this seems to be one great use of prophecy. One of the most remarkable of these signs is, the discovery that christians have made, in this age, of the indefinite strength of united exertion. To what particular events in this or the last age, this discovery is to be attributed, we need not enquire. But we are beginning to learn from the experience of the Bible Society, and various Missionary Societies, what resources can be furnished, and what forces can be brought to act against the powers of darkness, by the concentration of the feeble efforts of many individuals. Every year, experience teaches a better use of that instrumentality, by which the world is to be enlightened, regenerated, redeemed. If the imperfect and limited combinations which have taken place, have given such an impulse to the cause of christianity, have sent within a few years the messages of salvation to the ends of the earth, and caused some of the strong pillars of the fortress of iniquity to tremble, how mighty will be the effect, when every partition wall shall be broken down, and the universal church militant shall go up to the help of the Lord against the mighty! So important is union; so great are the effects to be accomplished by it; and so highly does providence favour the united efforts that christians are making in the present day, we are warranted to conclude that every thing, but *the great principles of the faith once delivered to the saints*, ought to yield to it.

The evangelizing of the world is an object, which seems vastly disproportioned to the means now employed for its accomplishment. What are four or five hundred missionaries, compared with four or five hundred millions of pagans and mahometans? One man among a million, is like one drop of water in the ocean. Yet even this disproportion ought not to discourage us. Once, all the ministers of the gospel in the world did not exceed twelve. And it was precisely at that

time, that the command was given "Go and make disciples of all nations." No discouraging calculations were then made. The command was given by him whose word healed diseases, and restored sight to the blind; who had said "Lazarus come forth," and the dead man started up to life and health—Who had spoken to the winds in their wildest career and to the waves in the deafening clamours of a storm, "Peace! be still! and there was a great calm." And they went forth, chiefly solicitous that they might be found faithful; while they relied for success, on the grace and power of Jehovah Jesus their God and Saviour—He is the same yesterday and to day and forever; and the command, at this day, authorizes the same confidence of success, that it did when first delivered. But a little examination will convince us, that there may be access to the most ample means. During twenty-five years of war, the protestant world expended in the work of destruction, one year with another, more money than enough to support three hundred thousand missionaries at the rate of $ 1000 per annum. This money was indeed raised by taxation: But taxation, in this sense, is only a means to bring multitudes to contribute in proportion to their property to a common fund. The heaviest tax that is laid on us, brethren, is laid by our passions, and by the fashion of this world. Let every protestant by a noble effort, emancipate himself from these burdens; let him diminish them by one third, and let the savings go into the treasury of the Lord—after all the best savings bank that ever was established—and there will be enough to supply the daily encreasing calls for Education, Missionary and Bible Societies. All that we want in this way, is the union of great numbers, and a little self denial, and a little generous feeling in every one. The church need only learn a lesson from civil society, and form a coalition, to acquire all the physical strength requisite for her purposes, or rather the purposes of her Lord and master. The whole force that might thus be brought to bear on the purpose of saving the world, animated by christian love, and

guided by divine wisdom, and encouraged by prophecies and promises, would at the very first onset, shake the kingdom of Satan to its centre. Already there is a great movement in the church—and there is a corresponding change in the world. There is a change too, it seems to me, in the manner in which Providence conducts its dispensations. Things are done in a more decisive and peremptory way than usual. Great alterations take place in the world now, not by the customary slow operations of moral causes, but with the celerity of lightning, and the energy of an earthquake. A nation to day stands foremost in the world, in what is called glory, flushed with victory, and proud in its spoils; to-morrow she is trodden down and trampled under foot—Another is overflowing with all the riches of commerce; the stream of wealth flows copiously through all her territories, her merchants are nobles, and her ships bring treasures from afar. But presently the cry of distress is heard through all her borders; her riches have made themselves wings and have flown away. Yet, amidst all these changes, the work of the Lord goes on, and the treasures of God's word are sent unto all lands. All that is taking place in the world seems calculated to produce a deep tone of moral feeling, which will produce the most powerful effects. These effects are but the verifications of predictions long since delivered—We are now beginning to see with our own eyes what the prophets saw only in vision. When we turn to the great valley of dry bones, where the silence and stillness and desolation of death reigned for ages, we discern unequivocal proofs that the Spirit of the Lord breathes there. Signs of life appear; bone comes to its bone, and they are cloathed with flesh. The voice of joy begins to echo through that region of darkness—Eternal life is begun, the happiness of heaven is commenced on earth. —Look a little beyond the scene that lies immediately before us; there, where the lamp of phophecy sheds its light, and O what multitudes, and multitudes of redeemed sinners start up in the living image of their Saviour. Poor oppressed

Africa throws off her chains; Asia rises from her intellectual and moral debasement; Europe and America render the gifts of mercy and love to those, whom they had despised and enslaved. The Mahomedan renounces his prophet, the Hindoo his idol—The veil of Jewish prejudice is rent away—The tinsel and trumpery, that dishonoured with meretricious ornaments so great a part of the christian church, are thrown to the moles and the bats—All with one consent are crowding into the gates of Zion—"And on her walls, and in her streets is heard salvation."

> The dwellers on the vales and on the rocks,
> Shout to each other, and mountain tops
> From distant mountains catch the flying joy;
> Till nation after nation taught the strain,
> Earth rolls the rapturous hosannah round.

And all this is to be accomplished by human instrumentality. Yes brethren, this scene is to be realized, this joy is to be communicated, this heavenly glory is to be brought down to earth; or rather this earth, so long under the curse, is to be assimilated to heaven and allied with it, and made one wide temple of the God of grace, where the voice of praise will be heard day and night without ceasing, by the divine blessing on human exertions, and human benevolence. There is not one here, however lowly his situation, or obscure his name, who may not bear a part in the execution of these high purposes of love, in the verification of these predictions, in the diffusion of this happiness. Yes, you may share this honour; God invites you to partake of it.

But here you ought to be reminded, that although the cries of the heathen world for the blessings of the gospel, are wafted to you on every breeze across the Atlantic, they ought not to drown the voice that pleads with you for the bread of life, from many of your countrymen. Oh brethren! there are many waste and desolate places in our land—Many parts of our country, highly favoured as she is by heaven, suffer a famine of spiritual food. We want only the general diffusion of religion among us, to crown all our blessings,

and make our cup run over—We want only this, to perpetuate the institutions, the happiness, the glory of our beloved country. This too is to be accomplished by the same means. Our instrumentality is to be employed to bestow the best blessings on the land of our fathers, on our brethren after the flesh. The call of patriotism as well as of piety rouses us this night, to such efforts as we are able to make—Thanks be to God that he has privileged us with the opportunity of doing good, of doing the greatest good, the greatest good that can be done to those, who claim an interest in all our love. It will now be seen, brethren, how you appreciate this privilege, how you esteem the honour of working in subservience to the kindest designs of heaven, and the opportunity of promoting at once the best interests of your country, and the everlasting welfare of your fellow-citizens.

May God use us all for his glory in this world; and may Jesus Christ be glorified in us, when he shall come the second time without sin unto salvation. Amen.

EXTRACTS

FROM THE MINUTES

OF THE

FIRST ANNUAL MEETING

OF THE

YOUNG MEN'S MISSIONARY SOCIETY

OF

RICHMOND.

Richmond, 12th May, 1819.

The first annual meeting of the Young Men's Missionary Society was held agreeably to appointment in the first Presbyterian church.

Mr. Jesse S. Armstead was elected chairman, and Mr. Philip Du Val secretary of the meeting.

At the request of the chairman, Mr. James B. Stafford read a portion of scriptare, and offered an address to the throne of grace.

The first annual report of the Directors, and a statement of the Treasurer's account were then read: And on motion made and seconded,

Resolved, That the report and papers annexed be accepted and approved.

On motion of Mr. Reeves, seconded by Dr. Blair, the 7th article of the Constitution was amended, so as to make it read thus, "The annual meetings shall be held on the second Wednesday in May, at such place as the Directors shall appoint, of which due notice shall be given through the medium of the public newspapers; at which time the Directors shall make report of their proceedings during the year; exhibit a

full statement of the Treasurer's accounts; and give such information in general as may be interesting to the society. After which a sermon shall be delivered by some minister of the gospel appointed for that purpose."

On motion of Mr. Leake, seconded by Mr. Gordon, the first clause in the 13th article was amended so as to read thus—"The society shall hold regular meetings on the second Wednesday in the months of August, November, and February, at such place as the Directors shall appoint, of which due notice shall be given: And the board of Directors shall meet on the second Monday in every month at such place as may be most convenient.

On motion of Mr. Baldwin, seconded by Mr. James, the 15th article was so amended as to read, "The board shall have power to fill vacancies in their own body which may occur by death, resignation, or otherwise.

Resolved, That the thanks of this society be returned to the Rev. J. H. Rice, for his cheerful compliance with the request of the Directors to preach a sermon for the benefit of the society.

Resolved, That the thanks of the society are due to the Ladies and Gentlemen who have made donations for the promotion of its designs.

Resolved, That the Constitution of the society be printed as amended, and that the names of the members be subjoined.

Resolved, That 500 copies of the Annual Report, the Treasurer's account, and the accompanying address be printed for the use of the members—And that 1000 additional copies of these papers, together with the sermon preached for the benefit of the society, be published and sold for its benefit.

The following gentlemen were elected officers of the society for the ensuing year.

Mr. Micah Baldwin,	*President.*
George Hutchison,	*Vice President.*
John N. Gordon,	*Corresponding Secretary.*
Nathan Pollard,	*Recording Secretary.*
John Boyce,	*Treasurer.*

OTHER DIRECTORS.

Dr. James Blair,	Philip Mayo,
Samuel Leake,	Samuel Reeves,
Joseph James,	Jesse Read.

The society then adjourned, and concluded with prayer by the Rev. John H. Rice.

Signed,

JESSE S. ARMISTEAD, *Chairman.*

PHILIP DU-VAL, *Secretary.*

CONSTITUTION

OF THE

Young Men's Missionary Society OF RICHMOND.

PREAMBLE.

WE, the members of this society, acknowledging the obligation to "do good, and to communicate," and being persuaded that by sending the blessings of the gospel to the destitute, we shall be instrumental in promoting the most beneficial charity, have agreed to regulate ourselves by the annexed

CONSTITUTION.

ARTICLE 1. The title of this society shall be "*The Young Men's Missionary Society of Richmond.*"

ART. 2. The object of this society is to send missionaries to preach the gospel, and afford religious instruction to persons destitute of these privileges in our own country; and should the circumstances of the society ever justify the measure, to afford aid to the cause of foreign missions.

ART. 3. The missionaries employed by this society, shall in every case be ministers in connection with, and under the care of the "General Assembly of the Presbyterian church in the United States."

ART. 4. The payment of five dollars, and subscribing to this Constitution, shall constitute membership in the society; and the payment of five dollars annually shall continue this membership.

ART. 5. The officers of this society shall be a President, Vice-President, Corresponding Secretary, Recording Secretary, Treasurer, and six other Directors, of whom five shall be a quorum to transact business.

ART. 6. The Directors shall be elected by ballot at the annual meetings of the society; and shall hold their offices until the next annual meeting after their appointment, or until a new election shall take place.

ART. 7. The annual meetings shall be held on the second Wednesday in May, at such place as the Directors shall appoint, of which due notice shall be given through the medium of the public newspapers; at which time the directors shall make report of their proceedings during the year; exhibit a full statement of the Treasurer's accounts; and give such information in general as may be interesting to the society. After which a sermon shall be delivered by some minister of the gospel appointed for that purpose.

ART. 8. It shall be the duty of the President to preside at the meetings of the board; keep order, and perform the usual duties of a chairman; as also to call a meeting of the board, or of the society, when requested in the manner herein after prescribed.

ART. 9. It shall be the duty of the Vice-President to perform the offices of the President in his absence, or on the event of his resignation.

ART. 10. It shall be the duty of the corresponding secretary to open a correspondence with missionary societies, and with societies for missionary enquiries, to write to missionaries, and in general to be the organ of communication with other institutions and persons not belonging to this society, according to the direction of the board; and to procure all the information respecting the cause of missions which the society may wish to obtain. A fair copy shall be kept by him of every letter that he shall be required to write, by order of the board of directors.

ART. 11. It shall be the duty of the recording secretary to keep a faithful record, in durable books, of the proceedings of the society; which shall at all times be open to the inspection of the board or any of the members.

ART. 12. It shall be the duty of the Treasurer to keep a true and faithful account of all monies received and paid by him, at all times to be open to the inspection of the board, or the members of the society. But no payments shall be made without an order signed by the President, and attested by the Recording Secretary.

ART. 13. The society shall hold regular meetings on the second Wednesday in the months of August, November, and February, at such place as the directors shall appoint, of which due notice shall be given: And the board of Directors shall meet on the second Wednesday in every month, at such place as may be most convenient. But the President shall, at the request of any two Directors, at any time call a meeting for extraordinary business; and by order of the board call a general meeting of the society.

ART. 14. It shall be the duty of the board to appoint missionaries; prescribe their routs; give them instructions; receive their reports; pay their salaries; and give account of all their proceedings to the society. But in every case, before a missionary shall be employed, the board shall ascertain that he is furnished with the testimonials and credentials required by the General Assembly of the Presbyterian church in the United States.

ART. 15. The board shall have power to fill vacancies in their own body, which may occur by death, resignation, or otherwise.

ART. 16. This society shall be auxiliary to "The Young Men's Missionary Society of New York;" and the Corresponding Secretary shall transmit to them the annual reports of the society.

ART. 17. The Constitution may be altered by a vote of two thirds of the members present at any annual meeting; except the third article, and the proviso in article fourteenth, which shall be unalterable. *Provided, nevertheless,* that notice shall be given of any proposed alteration to the board of

Directors, who shall publish the same for the information of the society, at least one month before the annual meeting.

ART. 18. No married man shall be admitted as a member of this Society; though marriage shall not disqualify him after having become a member.

An Alphabetical List of the Members of the Young Men's Missionary Society of Richmond.

A.

Jesse S. Armistead.

B.

John Boyce,
Micah Baldwin,
James Blair,
Joseph S. Baker,
James H. Brooks,
Miles Bott, jr.
George W. Bagby,
John O. Baker.

C.

William Chester,
James Caskie,
William A. Chapin,
Jonathan P. Cushing,
Littlebury C. Cosby,
William H. Campbell,
Samuel Cartland.

D.

Linneus Dupuy,
James H. Dillon,
Philip Du-Val,
Philip Dougherty,

E.

Jonathan S. Eastman,
Dabney Eubank,

F.

John Ferney,
James McFarland,
George H. Fry,

G.

John N. Gordon,
Park Glinn,
Charles Goddard,
Joseph Godfrey,
Samuel H. Gordon,
William F. Granbery.

H.

John D. Hudgins,
Charles Howell,
Joshua Hallowell,
Samuel A. Hamner,
William P. Hayden,
James Hazlett,
George Hutchison,
James G. Hamner,
Martin Hollins,
Richard O. Haskins,
James Hart.

I.

George Ives.

J.

Joseph James.

K.

Henry Kunsman,
William Kerr.

L.

Samuel Leake,
David Lee,
Josiah Leake,
Hancock Lee,

List of Members—continued.

L.

Earl Loomis,
William Lownes,
William Lewis.

M.

Joseph Mayo, jr.
John B. Morton,
Philip Mayo,
Gilbert Morgan,
Robert A. Mayo,
Samuel D. Morton,
Richard Morris,
Thomas Massie.

N.

Robert H. Nelson,
Dr. Thomas Nelson.

P.

John Page,
Nathan Pollard,
Benjamin Porter,
Thomas A. Ponsonby,
Henry N. Pharr,
Charles Copland Parkhill.

R.

Jesse Read,
Samuel Reeves,
Edmund Redford,
John St. George Randolph,
John Rice,
William Rowlett, jr.

S.

Ira Standley,
Thomas Sampson,
Samuel E. Snow,
Asa L. Saunders,
John Sims,
Lewis Stratton,
Henry E. Scott,
Edmund L. Scruggs,
Robert Shapard,
Robert Scott,
James B. Stafford.

T.

James G. Taylor,
William C. Thornton,
Harry M. Tompkins.

W.

J. E. Wadsworth,
J. George Whitwell,
John V. Wilcox,
Stephen C. Wheeler,
Edmund Walls,
Richard Whitlock,
Samuel H. Wood,
John Werth,
Lewis J. Werth,
William S. White,
Warner M. Williams,
Ptolemy L. Watkins,
John Watt.

FIRST

ANNUAL REPORT

OF

THE DIRECTORS

OF THE

YOUNG MEN'S MISSIONARY SOCIETY

OF RICHMOND.

The Directors of the Young Men's Missionary Society, submit to the general meeting the following as their first annual report.

The time during which the Directors have held their office, has been so short, that no great amount of service can now be reported. Yet the few and humble efforts which have been made in discharge of their duty, have been so far blessed, as to afford much encouragement to the society to persevere in the good work, in which they are engaged. At the same time, such information respecting the moral and religious state of multitudes about us has been collected, as serves to shew that every effort, that the most enlarged and active benevolence can make, is called for in a tone of the greatest urgency and importunity.

The Directors, after their appointment, lost no time in opening correspondencies with various associations of young men in our country, formed for similar purposes, with that for which this society was organized. This was done with a view to gain such information as might facilitate the operations of the society, and enlarge the sphere of its usefulness. It may be gratifying to the meeting to learn, that ours is no

novel or singular enterprize. There are numbers of young men in different cities of the United States, engaged in the same cause, and prosecuting it with a zeal, a vigour, and success, the most delightful, and the most edifying.

Another duty, which, in the beginning, demanded attention and zeal, was an increase of the numbers and resources of the society. The Directors are happy to state, that the measures adopted for this purpose, has not been entirely inefficient. The number of members have been nearly tripled since the organization of the institution; pious and liberal persons have in several instances made donations to your treasury; and a collection has been made in the first Presbyterian church, after a sermon preached for your benefit by the Rev. John H. Rice. The amount of funds accruing from these sources, as well as the various appropriations which have been made, will appear from the Treasurer's account, which is to be annexed to this report.

After several fruitless attempts to procure missionaries, the board finally succeeded in obtaining the services of two young preachers for a short time; of whom one officiated in the city, and another in the neighbouring country. The following abstracts of their journals will convince the society that while employed in their service, they laboured with exemplary fidelity and zeal.

The missionary employed in the city, the Rev. Orin Fowler, laboured for the society only about two weeks. During this short period—rendered thus short by his ill health—he preached to the sailors at Rocketts, at the Poor House, the Armoury, Penitentiary, and other places, about twelve times. In the Poor House, and Penitentiary, as well as in private houses, he visited the sick, and prayed and conversed with them. He went from one abode of want and wretchedness to another; ascertained the spiritual condition of the tenants, and by distributing Bibles and Religious Tracts, and affording verbal instruction, he endeavoured to supply their necessities. His discoveries of the destitute condition, of the utter

ignorance and darkness of great numbers in this metropolis, are truly affecting. He states the astonishing fact, that in one day he visited twenty-three families, and found twenty of these without a Bible. He gives us the assurance that, after all the activity and zeal of the Bible Society of Virginia, and their extensive charities, there are numbers in this city, who had never heard that even such an institution existed, or that any efforts were making to supply the spiritual wants of the poor. From a careful examination of the census of the city, and a computation of the numbers which can be seated in the churches now in use, he concluded that there were in our metropolis at least eight thousand persons above the age of four years, who could not find accommodation in the houses of worship, were they ever so desirous to enjoy the privilege. These statements were made by your Missionary, and are brought forward by the Directors for the purpose of shewing, that immediately around you there is a wide field for missionary exertions; a loud call for the full exercise of your charity. At the same time, so kind and cordial was the reception given to the preacher; so grateful were the afflicted to whom he ministered the consolations of the gospel; so attentive and serious were they to whom he preached; and so pressing the solicitations for similar services, that you have the utmost encouragement to believe that your work of charity has not been, and will not hereafter be in vain.

The other Missionary, Mr. James B. Stafford, was only proposed to the board about fifteen days ago. He was commissioned to itinerate for two weeks in the upper part of this county, and the lower part of Goochland. During this short period, under the disadvantage of having to apprize the people of his intentions, before they could be assembled for religious instruction, he preached twelve times, and visited a number of families. A considerable part of the tract of country through which he passed is deplorably destitute—Many families are without a Bible—Not a few unable to read—Some feel and deplore their want of religious instruction—Others

are indifferent—and others opposed to it—In general however he was kindly received. The congregations were quite as large as could be expected; for the most part they were serious and attentive; and in some instances considerable affection was manifested. This Missionary was furnished with a number of Religious Tracts, which were distributed, and generally received with eagerness and gratitude; but sometimes with reluctance. On the whole, the Directors have great reason to be satisfied with the reports of their Missionaries, and thankful that they have been received with so kind and gracious a spirit; and they cannot but congratulate the society on the reason they have to believe, that already *good has been done* through their instrumentality.

In the instructions given to the Missionaries, they have been directed to confine themselves, in their ministrations, entirely to the great duties of their office, to avoid any thing like sectarian feeling, and proselytism; and endeavour only to persuade their hearers to become sincere christians. The Directors are confident that this measure will receive the approbation of the society, and that the members will rejoice to be instrumental in promoting a spirit of liberality, and brotherly love. Besides, if men become sincere christians, they are at once converted into good men, who will, with fidelity, serve their generation, perform diligently all the duties of life, and be prepared for everlasting happiness. And it is to the accomplishment of this great good, that the society wishes its instrumentality to be directed.

From information on which the Directors can confidently rely, it is believed that the Missionary field is of immense extent in this country. Nearly one half of the State of Virginia is Missionary ground. The states and territories to the south and west are equally destitute. In many instances more so. Numbers feel and deplore their spiritual wants, and, unable to procure a supply, importunately cry for help. Surely the cry of those who are perishing for lack of knowledge will awaken the sympathies of all who appreciate the

value of religious privileges, who know any thing of the blessings of the gospel. This expectation seems the more reasonable, because when the gospel is sent to any people, they are not only enriched with the treasures of divine wisdom, and furnished with the abundant consolations of the Holy Spirit, and inspired with the best hopes, but that is given which ensures obedience to the laws; the practice of justice; the cultivation of charity; the following of peace with all men; which, in a word, prepares for the duties and sufferings of this life, and the joys and glories of a better life to come.

The Directors only echo the sentiments of the society, when they say that with these views the association was formed. To send the gospel is to send the best blessings to the people; it is to do the greatest good that man can do. And while in this age so many are engaged in this best work of love; while the hope is conceived of making the whole human race to partake of the gifts of heavenly mercy; while old and young, male and female, are uniting for the accomplishment of the highest and holiest design that ever engaged human affections, and called forth human exertions; the young men of this society are desirous to be marshalled on the same side, devoted to the same interests. The Directors, in their name, would speak as becomes young men—They feel their incompetence to render more than feeble aid; they know the importance of their undertaking, and see it rising beyond their native strength; but they trust that He who owned, and blessed little children, will accept the offerings which youth would make on his altar, and aid their humble efforts in his cause. Feeling as the Directors do, and encouraged as they have been, they could not resist the desire to enlist the favour and exertions of the young men of Virginia generally, in a cause on which God has pronounced his blessing, and which good men approve. They have therefore drawn up an address to their coevals in this state, with a view to its publication and general circulation. They present it with this report, and hope that it will meet the approbation of the society.

With these statements, the Directors resign their trusts into your hands, not without earnest prayers that you may enjoy the best of all pleasures, in witnessing the good that shall result from your efforts as a Missionary Society.

All which is submitted.

Signed by order of the Board,

MICAH BALDWIN, *President.*

The Young Men's Missionary Society of Richmond, in account with John Boyce, Treasurer.

1819.	*Debitor.*		
Mar. 12.	To cash paid for printing 150 copies Constitution,	10	
	To cash paid portages	60	
23.	To cash paid Stationer's account,	21 50	
	To cash paid, printing notices, checks, & by-laws, and binding check books,	9 75	
			41 85
May 3.	To cash paid the Rev. O. Fowler, for Missionary services in this City,		18
May 11.	To Balance,		429 46
			489 31

1819.	*Creditor.*		
May. 11.	By dues collected from 64 members at sundry times,		320
	By donations received from a friend	5	
	Mr. William Allison,	1	
	H. Redford,	5	
	B. J. Hollins,	2	
	R. Graham,	20	
	Thomas Tredway,	5	
	A Friend,	2	
	Mr. Thomas Atkinson,	2 50	
	Miss Nancy Campbell,	2 50	
	Mr. William Fenwick,	20	
	M. H. Rice,	20	
	C. M. Mitchell,	10	
	J. B. Nooe,	5	
	Holland,	1	
	J. W. Winfree,	5	
	Lee,	3	
	J. Murchie,	5	
	Amount of collection at 1st presbyterian church,	55 31	
			169 31
			489 31
	By Balance brought down,		429 46

Errors Excepted.

JOHN BOYCE, *Treasurer.*

Richmond, May 11, 1819.

The committee appointed to audit the Treasurer's account, have examined the same and find it correct, leaving a balance in his hands of $429 56.

JOHN M. GORDON,
SAMUEL REEVES.

May 12th, 1819.

ADDRESS

FROM THE

YOUNG MEN'S MISSIONARY SOCIETY

OF RICHMOND,

TO THE

YOUNG MEN OF VIRGINIA.

In venturing on this address to our coevals, we do by no means assume any superiority, nor presume to prescribe or dictate a course to be pursued by you. Having formed an association for a benevolent purpose, and being convinced, that, in pursuing the course which we have marked out we shall procure for ourselves the best pleasures, while we humbly hope to be instrumental of good to others, we have determined to lay our views and feelings open to your consideration. In forming this determination, we confess that we hope to obtain your approbation; and are ready to acknowledge that we should be highly gratified by your co-operation.

In free countries, such as ours happily is, the good that is done, must for the most part be done by the people. Under tyrannical governments, whatever goes beyond individual enterprize and resources, is left undone. The union and general co-operation of great numbers do not suit the views of despotism; because thus the people learn at the same time to appreciate their own strength, and to comprehend general interests—And thus are disqualified for the submission and servility which tyranny requires. Hence in all free states, united exertions for the promotion of general interests have been common. The present age is characterized by associations for aiding the cause of morality and religion. We

rejoice to see them spreading throughout the world; and calculate on the happiest results of the melioration in the civil and religious condition of the whole race of men.

An institution which will bring the young men of Virginia to exert themselves, with their characteristic ardour, in promoting a common and approved object, we hope, will be productive of effects the most salutary. At our age we require some object, apart from our ordinary avocations, which will excite a deep interest in our minds, and call into exercise powerful feelings. If we can select one which will have this effect, will afford present gratification without any debasing or demoralizing consequences, we may well account ourselves happy. To you we will not attempt to exhibit the pure and exquisite pleasure of doing good; persuaded that your own consciousness will present this object in a happier way, than can be done in our address. The warm and generous nature of youth needs not to be stimulated to kindness, but rather to be directed in the overflowings of its benevolence to the proper objects of charity. When this heavenly virtue is so exercised as to offer a premium to idleness, extravagance, and dissipation, it proves no blessing to its objects. Our limited experience and observation have convinced us that the most efficient and permanent good is done, when *that* is communicated which enlightens the understanding, and improves the heart; which represses the bad passions, and furnishes a constant stimulus to every good work. In looking round for the means by which a blessing of this character might be afforded to the poor and destitute in our country, the christian religion presented itself as combining all the attributes, and possessing all the moral energies which the case requires. Knowing, then, that from the circumstances of our country, particularly its unexampled increase in population, many parts of it are destitute of the regular and stated means of religious instruction, we determined to associate with the view of communicating the *fullness* of the blessings of the gospel to those who do not enjoy it. We thought that by

sending out competent religious instructors, we might be instrumental in explaining and enforcing the best system of moral instruction that ever enlightened the mind, or brought home its lessons to the heart of man; a system which enjoins every duty which man sustains under sanctions the most solemn, and gives energy to every precept by motives the most urgent. At the same time we believed that thus we might afford to the prosperous and happy, that which would mingle in their cup, ingredients of a higher and better happiness than earth can afford; and present to the afflicted and sorrowful such consolations as none but the Angel of the covenant can minister. Engaging in such an object as this, we had no doubt but that its value, and the importance—we might venture to say—the grandeur of the results to be accomplished, would excite the deepest interest; and that every instance of success would afford the highest pleasure. We know, too, that this could be ensured if numbers would unite in the design, and consent to make only a *cheap* sacrifice. That which might be saved by a little self-denial, would thus be amply sufficient to effect great objects.

With these views we have associated. And our humble efforts have been so kindly regarded, our feeble attempts so highly favoured, as to enlarge our conceptions, and to suggest to us new plans by which that, which we regard as the greatest good, may be promoted. From the youth of Richmond, and its vicinity, who alone were at first in contemplation, we are encouraged to look over the whole state of Virginia; and meditate a plan, which if executed, would present a scene of the highest moral sublimity, we mean an union of the young men throughout the state in the same design, and of their active and zealous co-operation in the same work of benevolence. The idea itself so warms and animates us, that we cannot refrain from inviting you to join with us; to organize Missionary associations, and by this means put it in your power to afford moral and religious instruction, the hopes and consolations, and joys of the gospel to the desolate and destitute.

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

Young men of Virginia! Your fathers have often lead the way in high enterprize; and have set an example, which others did not disdain to follow. Let their noble spirit now stir within you, and rouse you to zeal in this good cause. We are at present behind many others in this work of christian charity; but could we succeed in communicating to you our feelings, we should at once pass by all our coevals, and exhibit an example which would be cited for enkindling the languid zeal of others; *an example of the youth of a whole state devoted to the cause of a true and high and holy benevolence.* Come! let us gladden the hearts of our parents, who will, we know, rejoice over us, while thus in our humble sphere endeavouring to do good; come, let us pursue a course, which will cause the aged patriot, while with all a patriot's solicitude he looks forward to the rising generation as the hope of the country, to feel the assurance that her interests will be committed to those who have learned to care for the public good, to promote public morals, and practice private virtue; come, let us learn "to do good and communicate, knowing that with such sacrifices God is well pleased."

Signed, by order of the Society,

MICAH BALDWIN, *President.*

JOHN N. GORDON,
NATHAN POLLARD, } *Secretaries.*